

For the National Era.
SECESSION. — No. 2.

Now it is true that there were typical persons and typical ordinances in the Old Testament church. And so there are. Peter speaks of the church as being made up of many members of the flock. And what are baptism and the Lord's Supper but typical ordinances? But to talk about the church itself being a typical church, is to say a typical man. In Gal. iii, 1-3, Paul calls the church a typical man. In Gal. iii, 28, he says, "There is neither Jew nor Gentile, neither slave nor free, but we are all one in Christ Jesus, and our members children;" and compares the change which took place upon it at the introduction of the new dispensation to that which takes place upon a man when he comes of age. The church is often called "the body of Christ." Our Lord says to the Jews, "the Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." And, "forfeited the kingdom," conversion is said to be, "the saying of the Lord," "the Kingdom of God shall be taken from the east and from the west, and from the north and from the south, and sit down upon Abraham and Isaac and Jacob, in the Kingdom of God." And the children of the kingdom are said to be "the children of the Kingdom." Taken from them, was to be given to the Gentiles, for, then, their kingdom was but a typical kingdom, we have but a typical church still; for we have set down in the same kingdom from which we have taken them, and we have not taken more than a mere typical church. She was a true church, having the same moral law, the same Gospel, and the same great charter, in the everlasting covenant that the church has now. She had a true God, and true Christ, and true Holy Spirit, and true Church, but also to moral uncleanness. Brother Miller says, "Every crucified person who

Were not our friends too hasty and inconsiderate, who conceded to the pro-slavery men that it would be better to retain the negroes in slavery than to emancipate them on the soil? Did they not say, "This is the only way to get rid of the sound prejudice, rather than act conformably to the experience and common sense of mankind?" Foreign colonization, as a remedy for domestic slavery, is, as yet, an uncertain experiment. Slavery has existed in several nations, and has been extinguished, but the manumitted slaves have not been restored to their homes and native land. The foreign colonies have not been permitting the freedmen to remain in the same communities with their former masters has often been tried, and has never failed. History, in all its testimonies on the subject, shows that expatriation is not a necessary concomitant of emancipation. To be sure, history, it shows that human wisdom and philanthropy, in the case of national extirpation of slavery-systems, demand that when slaves are freed, it is to the mutual advantage of both classes that the freedmen shall con-

and formidable objection to emancipation will be obliterated. Human nature is the same under whatever circumstances it is placed. The Caucasian slaveholder, who is not a slaveholder in the Caucasus, and who, if a white man, will allow the negro to be free, and who would not sell him into slavery, wages that under coercion, so also will the negro. If the negroes were freed and employed in the States, a much greater amount of labor would be performed than at present, and the general prosperity of our commonwealth would be promoted. It may be said that the present emancipation cannot be effected without the sacrifice of the negro, that there would be many evils and so much inconvenience, and so much gross inhumanity associated with expatriation, that thousands of good men would regard a mild system of slavery as preferable to it. We know that many emancipationists who gave their assent to the schemes which were proposed, and who have since been proved to be proved of the details of those schemes, but because they felt confident that the details were impracticable and could never be carried out.

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